

(Friday Sermon delivered by Hazrat Khalifatul Masih IV on June 15, 1990 at the Fazl Mosque, London, U.K. This sermon is reproduced, with thanks, from Ahmadiyya Gazette, Canada, October, 1990.)

After reciting *Tasha'hud*, *Ta'awwuz* and *Surah Fateha*, he said:

This year I had the chance to participate in the Annual Convention of West Germany. Along with many other delightful news that I got, the happiest one was from the Ahmadi brothers who established contacts with the people coming from Eastern Europe to reside in West Germany or meeting with Russians. It seems that, by the grace of God, they very soon got interested in Islam. All of them could not come to see me but whoever came, I was pleased to see him. They were fast getting interested in Ahmadiyyat.

So far as the controversial doctrines between Jamaat Ahmadiyya and other Islamic sects are concerned, they easily understood that Jamaat Ahmadiyya stands on truth. The main cause is that Communism has wiped clean their mental slate since long time ago. No doubt it is true that they went far away from the concept of God but along with it they have gone away from a faith of stories and fiction. Now only that religion will satisfy them which will appeal to their hearts and to their reason. Therefore, if their intellect is not satisfied, their hearts will not be content.

Whenever it was discussed with them that the concept of Islam which we believe was not the only concept and there were other concepts also and according to them our opponents consider us like this and when differences were made clear to them, they promptly understood and said that it required no explanation. They admitted that Islam as explained by us was the real Islam.

Therefore, I would like to say that through Ahmadiyyat, marvellous changes are taking place for the spread of Islam. It will surely be ungratefulness if we do not offer our practical gratitude to God Almighty.

In West Germany, some young men, Ansars and the members of Lajna Imaillah are taking interest in this campaign. As I have already said, the results of their efforts are very encouraging.

One of our brothers in India has sent me an article written by Hazrat Musleh Mauood, Allah be pleased with him, published in the *Daily Al-Fazl* long ago, and I would like to read it to you and discuss it later on.

Before reading this article, I would like to refer to the correction of an error in one of my last sermons and its rectification. You might remember that I mentioned about a vision of Hazrat Musleh Mauood in one of my previous sermons in which he saw that he was forced to migrate to some other country due to some apprehensions. He is holding me or a son of Umm-i-Tahir in his arms. I had mentioned the name of the child as Tahir while referring to Hazrat Musleh Mauood. As it was a long time ago that I read this vision, I immediately wrote to Rabwah to send me a photostat copy of the sermon so that I may confirm whether I had explained it correctly or not, as memory falters sometimes. If something had been incorrectly mentioned inadvertently, it may be rectified.

When I received it and read it again, I discovered that most of the details were related correctly by me. There is mention of the boy in the vision but my name is not mentioned in it. The way it was referred, it contains a special meaning which concealed a prophecy.

He said that when he felt some danger, he went to the upper floor to wake up Umm-i-Tahir and take her also with him. There he saw one of her children lying with her. Now this child was not vivid in the mind of Hazrat Musleh Mauood and seeing him contains a miraculous view. The interesting part is that he says that when he carried the child, it became a boy. It shows that it did not point out to any of his present children but points out towards a child who was, in divine destiny, to serve the faith. His becoming a boy shows that some change was to come later on. Therefore, this correction of wording may please be noted. The correction cannot be made in the sermons already published or recorded but it will be noted in chronicles with my present sermon.

The other thing which came to the fore was the danger and it was from the army soldiers. Their identity is not mentioned in the article. He relates that suddenly, he saw outside the house and there were military officers who had malicious designs and he felt some danger from them. He did not come down but went out from the upper storey which is connected with outside as is usually the case in houses at hill places. This is just what happened when I migrated from Pakistan. Here upper storey means a quiet journey by air.

Therefore, I instructed my Private Secretary to get the correction published in the papers so that brothers may note it and the complete vision may also be published in Ahmadi papers. May be, they are published but although this instruction was given more than a month ago, yet I have not seen it in any of the papers in England. I hope, it will be published in original all over the world along with this note which may be taken from my sermon.

As it is closely related with the present conditions and changing times, every Ahmadi must think deeply over it and if he hits upon some point, he should let me know. We should all pray that Allah grants strength to Jamaat Ahmadiyya to lay the foundations of the magnificent conquests whose promises have been given to the Promised Messiah (peace be on him).

I had mentioned in the same Khutba about a Russian encyclopaedia from which I learned that there existed Ahmadiyya Jamaats in Russia but we have no contact with them. I got this information from the translation of an article published in a Russian magazine. I instructed Mr. Khawar, our Russian language specialist, to dig out the original reference which he presented to me today. This is not a magazine but a book in which research articles and statistics are given like an encyclopedia. Its heading is 'About Teachings And Legends of the Ahmadiyya Muslim Sect.' This is the part of a bigger book and the article has not been published separately but taken from a bigger book which concerns the religions of eastern countries. Its heading is 'Religion and Muslim Society of the Peoples of the East'. This book was published in 1971 and its quotation is:

"At the end of twenties, (i.e., when the decade of twenties was closing), Ahmadiyya groups were also present in the Soviet Central Russia. (Groups are mentioned, i.e., it was not a single Jamaat but several Jamaats existing in Soviet Central Asia). But they, according to the declaration of the Head of the whole Ahmadiyya Sect, did not then have connection with their Indian Centre. ..." (I had explained it in my

sermon but along with it I mentioned that it seemed that Russia did not permit such involvements and there were severe restrictions on keeping contact with India as it was under the British rule. Therefore, they invented this excuse that it was the instruction of their Imam not to have contact with him.

An article of Hazrat Musleh Mauood, (peace be on him) has been sent to me by a brother from Bihar (India) which sheds light on the fact that Imam Jamaat Ahmadiyya had intense desire to have contact with the Russian Jamaats. But due to stringent restrictions by Russian Government it was not possible. This article was published in the daily "Al-Fazl" of 14th August 1923. It reveals that this writing of Russian author in the latter part of 1920's is not correct. This is because Jamaats in Russia, by the grace of God, had already been established before 1923. Now I give below the article of Hazrat Musleh Mauood, (peace be on him) published in daily "Alfazal".

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَاللَّهُمَّ إِنِّي أَسْأَلُكُ مُغْفِرَةً لِذَنبِي إِنِّي أَعْلَمُ بِذَنْبِي إِنِّي أَسْأَلُكُ مُغْفِرَةً لِذَنبِي إِنِّي أَعْلَمُ بِذَنْبِي
مَنْ يَعْلَمُ بِذَنْبِي إِنِّي أَسْأَلُكُ مُغْفِرَةً لِذَنبِي إِنِّي أَعْلَمُ بِذَنْبِي

TABLIGH OF AHMADIYYAT IN BOLSHEVIK RUSSIA

A Farsi verse follows, which means:

Praise the Lord. And how may I thank my Allah. Whatever My heart desired He granted it to me From behind the screen of Destiny.

It was sometime in 1919 that an Ahmadi (may Allah be pleased with him) was in the service of British Indian army and was posted in Iran along with his regiment. I have already mentioned this incident to the brothers on some other occasions also. From there, the army, at the orders of higher authorities, entered Russia to halt the Bolshevik menace and stayed there for some time. This incident is not commonly known to the people as it was expedient that the advance of the British army into Russian territory remained secret.

The name of Ahmadi brother was Fateh Mohammad who was a Naik in the army. Another man in his unit joined the Jamaat with his tabligh. He was sent with a reconnaissance party in the enemy territory to watch the movement of Russian troops. When they returned, the man related to Brother Fateh Mohammed that while patrolling, they reached a place outside the town where he found some people living in a dome like building. There he saw some articles usually found in a mosque. But there were chairs in the hall. He asked them that the place looked like a mosque but why chairs in the hall? They told him that they were the missionaries and mostly Russians and the Jews came

there who did not like to sit on the floor and those chairs were provided for them only. ..."

[Please Note: The explanations in Parentheses are by Hazrat Khalifatul Masih IV and not by Hazrat Musleh Mawood, which he made while reading the original article from Alfaaz]

—(This is that eastern part of Russia where, after a hundred years of the advent of Islam, a large community of this region had accepted Judaism which is a very significant incident of history. Otherwise as a matter of fact the Jewish people go by heredity. They are not a missionary and propagating people. Therefore, most of the Jews coming from Eastern Europe belong to these tribes which has been mentioned in history that they had adopted Judaism there. So, I presume that this may be the same region. This I am mentioning for those brothers who want to go and search for those Jamaats so they may keep in mind these signs to reach them.)

"....They are removed at the prayer time. He asked them as to who they were, to which they replied that they were Muslims. Thinking this, our brother thought that as they were religious people, he may preach them. So he asked them about Prophet Jesus if he was alive or dead. They replied that he died like all other prophets. So he said that scriptures say about his return to the world again to which they agreed but said that the man will come from this very Ummah. So he said that this is the belief of a Jamaat who believe in Hazrat Mirza Ghulam Ahmad of Qadian. They said that they also believed in him as such.

"When Brother Fateh Mohammad heard these things, he also had a desire to go there and see them and find the whole thing himself. After some time, he was also commissioned to go forward and he entered Ishqabad in Soviet Russia. There he inquired if there were any Ahmadis in that area. (Remember that it is the region of Ishqabad). But they denied any information of Ahmadis living there. Then he asked them if there were people believing in the death of Jesus, to which they replied that if he wanted to know about Sabees, they were there. ... (In the days of the Holy Prophet (peace be on him), the unbelievers used to call the Muslims as Sabees, i.e., the inventors of a new religion.)

"They pointed him to a nearby tailor's shop. So he went there and got more information from him. He told Brother Fateh Mohammad that they were Muslims and the other people, out of prejudice, called them Sabees just as the unbelievers called the Muslims as Sabees. When he asked the cause of this opposition, he replied that the reason of their opposition was, they

believed that Jesus had died and another person with the same qualities will be named as the Promised Messiah who has appeared in India. That was the reason of their being considered out of the pale of Islam. In the beginning they were bitterly persecuted. Reports were sent to the Russian Government against them that they were traitors. A number of their people were incarcerated. But after investigation it was found that they were innocent and loyal to the Government and were freed.

"Now they preach and a number of Jews and Christians have become Muslims with their efforts. ... (All these facts were not in my knowledge. May Allah reward the brother who dug the old record and sent me this valuable article and the Jamaat has learned of this heart warming incident. With their tabligh in Russia, not only Muslims but Jews and Christians also have been converted to Islam.)

"...Muslims severely oppose us. When he came to know that Fateh Mohammad also belonged to the same Jamaat, he was very glad. Recounting about the birth of Ahmadiyya Jamaat in that region, he told that in the beginning some Irani went to India where he found the books of the Promised Messiah and after reading them, believed in him. After returning to Yazd, his homeland, he preached and converted a number of business people. (This region of Yazd may be marked and should be the focus of our attention). "...They came to our area on commercial trips and from them we came to know all about Ahmadiyyat and we also believed and the Jamaat started expanding...". (This incident reminds me of a letter of a non-Ahmadi officer of the British Government who wrote to an Ahmadi from Simla in which he mentioned that he had travelled in various regions of Iran as an ambassador of the Government. He relates that through Iranians, some Russians had also accepted Ahmadiyyat. He met a Russian captain on a ship who humbly admitted that he was proud to be an Ahmadi. All these things lead to one direction that only by the grace of God and not by any human effort, there will be Muslims in Russia like grains of sand who will believe in the Promised Messiah which is the divine destiny.)

"...This account was sent to me by the late Brother Fateh Mohammad. As it is a long time ago, I do not fully remember that the events are in the same sequence or not. But briefly the events are as I have explained. Due to the passage of time, they may have mixed the sequence. When I got this letter, I was overjoyed and thought that the prophecy of the Promised Messiah "The Story of Amir of Bokhara" has been given to me

and is being fulfilled. I wanted to learn more about that Jamaat and wrote to Brother Fateh Mohammad for further information. In the meantime, his relatives informed me that through a Government telegram, they have learned that Fateh Mohammad had fallen in the battle due to a gun shot. This news dashed my hopes and I had to postpone my intention. But the desire to know more about these Jamaats surged intensely in my heart till by the end of the year 1921, I had made final resolution. . . ." (It seems that the first incident might have been the incident of 1913-14 because Hazrat Musleh Mauood mentions that it was a matter of long ago and may be that the sequence of events was not correct. It is not possible that the events were of last year and he did not remember the sequence of those events so soon. Hazrat Musleh Mauood had exceptionally good memory. Therefore, I presume that the letter might have been some years earlier. He remembered the events but not the sequence. Therefore, we can confidently say that by the grace of God, there was not only one Jamaat but a number of Jamaats established in Russia.)

"...So at the end of 1921 I finally decided that information about the region must be obtained. The British and Russians did not have good relations and there was distrust among them and passports in Asian countries were practically not available which was a great hurdle in our way. As no solution came to my mind, I decided to pursue this matter desperately and at any cost.

Therefore, I nominated a devotee, Mohammad Amin Afghan for this job. . . ." (It is the good luck of Jamaat U.K. that Bashir Ahmad Khan who is at present living at Birmingham, and a member of U.K. Jamaat is the son of the same historic Mohammad Amin Khan.) "...I called him and explained to him the hurdles and difficulties which he will have to face during this gigantic project. As he had dedicated his life, and if he was firm in his pledge, he should be ready to undertake the job. His life and comfort will all be at stake. We shall not be able to give him any allowance and he will have to earn his own living." (This meant that he had to arrange for his own livelihood)

"...He gladly promised to undertake the job and started for the journey. He went up to Queta by train. As winter had set in, he had to travel through ice and snow but in spite of all this he reached Iran in about two months and from there he started on his journey to Russia. The last letter which I received from him was of March 1922. After that he could neither write anything nor it could reach us. But Alhamdo Lillah, today on the 9th of August, I have received his letter

which is dated 18th of July which brought the good news that Ahmadiyya Jamaat has established in that country and Anjuman has been formed.

"He has very briefly written the painful conditions which he had to face in Russian territory. But in this brief account, there is a great lesson for a man of vision. I fervently hope that our brothers will read it and increase in devotion and sincerity..."

(Therefore, in those days it was possible for brothers to take advantage of the experience and make progress in virtues and sincerity. But you, whom I am addressing today, the conditions are far better and more peaceful. If God grants you strength, then let me tell you that there are far less hazards in communications and you can dedicate for this project. He who will dedicate, will proceed to those regions and bear his own expenses and try to search for the lions of Promised Messiah. It was the Christian Messiah who lost his sheep. But for the Mohammedan Messiah, it is the lions that are lost.

(Therefore, I want that brothers who have the means as well as ambition should get ready to proceed to Russia for tabligh. Those brothers should offer their names for Waqf-i-Aarzi who can work hard to find the forgotten Jamaats and try to get in touch with them and proceed further in this field. So Hazrat Musleh Mauood goes on to say;

"...and will become prepared to offer every kind of sacrifice because the true success lies in sacrifices for the sake of God. Bro. Mohammad Amin Khan possessed no passport. Therefore, he was arrested at Qahzan the first rest station on his journey as a British spy. His clothes and books were confiscated and he remained in police custody for more than a month. After that he was transferred to Ishqabad Prison House..." (This is the area which has been already mentioned earlier). "...he was sent to Tashkand via Samarkand under the escort of Muslim police and kept there for two months. He was repeatedly interrogated so that it may be established that he was a British intelligence man. When mere verbal statements did not prove successful, they started threatening and intimidating him. He was photographed a number of times so that his pictures remain with them and it may be easy to arrest him in future. Then he was brought to Goshki on the Afghan border and was deported towards Herat in Afghanistan.

"As he had set out with the intention of conveying the message of truth in that region, he considered it death to return without success. Therefore, he fled from the custody of Russian police and reached Bokhara.

"He remained there free for two months but was again arrested as a British spy and for three months subjected to severe torture in their prisons and later under the care of Russian Muslim Police was deported towards Iranian border.

"May Allah bless this Mujahid's Ikhlas (sincerity) and taqwa. As he was still thirsty, he again escaped from Muslim Police custody at Kakan Railway station. (These repeated escapes from the police custody seem queer especially in the early days of Bolshevik Revolution when discipline was very strict in Russia. Therefore, the words, "Russian Muslim Police" and from the statement of Hazrat Musleh Mauood that 'there are some signs', I understand that escaping from police custody means that they had received tabligh and either they had converted to Ahmadiyyat or had a soft corner in their hearts for Ahmadiyyat. Otherwise to flee from custody of Russian police was no easy job.)

"...escaped from the custody of Russian Muslim police and reached Bokhara on foot. After a week he was arrested again in Bokhara and brought back to Kakan and taken to Samarkand. From here he again escaped and reached Bokhara and on 13th March 1923, all the brothers who were at first split... This means that the Jamaat existed but not organized according to my instructions and now they were grouped together and an Anjuman Ahmadiyya formed.

(Here, the sentence, "were not organized under my instructions" is very interesting. It appears, Hazrat Musleh Mauood might have received some communication from them and as a precaution he might have instructed them not to form and organization. The thing pointed out by the Russian scholar does not look quite baseless.

This proves that he made a thorough research and discovered that there was no organization and no mutual contact which was due to the instructions from headquarters. But he misunderstood as the instruction was not to have mutual contacts among themselves and it was not to snap the contact with the Headquarters. Thus, things go on becoming more and more clear by viewing at the old record which shed further light on past history.)

"...Congregational prayers were offered and chanda (contribution) system introduced. Two brothers from that place were ready to come with our dear brother, but had to postpone their departure as they could not get passports.

"Now, Brother Mohammad Amin Khan is returning to India and I have received his letter from Iran. May he return safe and out many more opportunities to

serve the movement abundantly.

(By narrating these events, I draw the attention of our sincere brothers that as compared to the adversities through which our this brother has passed, what are the difficulties that are being faced by our brothers in Malkana.) "And they say that they have the courage today that they are bearing all these difficulties..."

By mentioning 'And they say' means that some people do say about the small sacrifices, they are offering in Malkana, and are also bearing these hardships. So Hazrat Musleh Mauood says in this strain that these are the real hardships (borne by Brother Mohammad Amin Khan) and as compared to them the difficulties they are mentioning are tiny which they have ventured to bear in Malkana).

"...My dear brothers! This is the time of sacrifices. No nation can make progress without them. You can very well understand that we cannot give up our new brotherhood so easily which has just born in Bokhara. Is there an upright soul among you who is ready to sacrifice his life by going and looking after these sheep living far away from the flock until God Almighty opens the gates of freedom in their country?". (Al-Fazl, Qadian Darul Aman, dated 14th August 1923, No. 12, Vol. 11)."

So far as I know there came forward no shepherd to look after these sheep of the far off flock till God opened their avenues. But I have full faith and least doubt that during all this period God took care of them and protected them from liquidation. These divine destinies which are unveiling in diverse forms have deep relation with each other and in spite of the fact that they are apparently nascent, they are related to the older ones. The avenues which are being opened now in the Soviet Union, are links of the same chain of divine destiny. It is impossible that all those Jamaats which were sustained by heavenly angels by the grace of God, have been liquidated during this period.

Now, what is required is that some devoted Ahmadis come forward so that fresh contacts be established with them. They will have with them the gift of the Russian translation of the Holy Quran and what more valuable present we can give to our lost brothers. Not only this, Divine destiny was making us to publish Russian translation without our knowledge of the changes taking place in Soviet Union. When people asked us as to how we shall send these holy books to those areas, we tried to explore avenues but did not find any. Now, we shall be able to deliver these books in those countries. Earlier, we tried to make contacts, but found no avenues to transport these magazines and

books in that part of the world. God has opened ways for us and wonderful changes are taking place. They are all by the grace of God and not at all the result of any human craftiness, plans, cleverness or diligence.

The Russian translations which have already been published are, translation of The Holy Quran, translation of selected verses, selected sayings of the Promised Messiah (peace be on him) and four folders on different subjects taken from the articles written by Hazrat Musleh Mauood (peace be on him). From Russian cultural point of view, these publications are quite useful for them and that's why they have been selected from those articles and translated into Russian language. They were sitting idle in our stores without being distributed. The time for their distribution has come. Selected traditions (Ahadis) of the Holy Prophet (peace be on him) are in printing process. There was some snag in their translation and its repeated scrutiny caused some delay. But now they have been sent to the press. Some more translations have been completed and I have given instructions that they be printed without delay.

Simultaneously plans for future publications are also in progress. "Prayer and its conditions" is a very important book and Russian Muslims are repeatedly demanding such literature. They say that they know little about it. Whatever was learned from peers and ancestors has been forgotten. If at all they know how to say prayer, they know not its translation. The new generation does not even know how to say prayers. Therefore, this small booklet explaining prayer, its rituals and conditions which may be easily understood has been prepared. This has been compiled with the help of the books already published in the Jamaat with some relevant additions. It has been written in very easy language and I hope will be very popular in Russia.

There is another booklet, "Revival of religion" which is probably my lecture in Australia or Fiji translated in English. Its Russian translation has also been done. Another useful book is primer "Yassarnal Quran" which is very useful for teaching the Holy Quran. These people absolutely do not know how to read it except a few Ulama who learned Arabic in foreign universities. There are millions of Russian Muslims who cannot read even a line of the Holy Quran. Therefore, the Primer, "Yassarnal Quran" was very important for them in Russian language. So, I got permission for its publication in Russian language from Mir Mahmood Ahmad Nasir. Late Peer Sahib (Peer Manzoor Mohammad who is the author of this primer and had its publishing right) granted them to the children of Hazrat Mir Sahib (Hazrat Mir Mohammad Ishaq). At

first Mir Daood Ahmad was its In Charge. After his death, his brothers, Mir Mahmood Ahmad Nasir and Mir Massod Ahmad are its In charge. I obtained permission for its printing from them which they gave gladly to print in as many languages as I liked.

I may say that this work is being done with permission. Our Jamaat must keep in view this moral point that whatever book is published in the Jamaat, should be printed only with the permission. To publish without permission is against the established norms of civilized world. Therefore, before its printing it must be investigated as to who owns its printing and publishing rights. If positive information is not available, its permission should be sought from the Jamaat.

"Status of woman in Islam", "Introduction to the Study of the Holy Quran," and "Jesus in India" are also being translated.

In this regard, I have to give you another good news. Mr. Kaleem Khawar, who has specialized in Russian can talk in this language and translate accurately in Russian but he is not so highly proficient in Russian as to translate scholarly treatises or books. Therefore, we were in great need of a scholar who was well versed in English Language as well as in Russian and may have smattering of other eastern languages e.g. Persian and Arabic etc.

About a couple of months ago a Russian poet and scholar who belonged to Tatarstan and knows five languages came here and met me. In a few meetings, he became so familiar with us and fond of Jamaat Ahmadiyya that he offered himself for the translation of our literature in Russian language. Recently, I have received his letter from Australia where he has gone on official visit. He has written that he has fallen in love with Ahmadiyya Movement and has abandoned everything else. Wherever he goes, he conveys the message of Ahmadiyyat and has decided to devote all his spare time in the service of the Jamaat and translate any literature that requires priority.

Previously, he stayed in Islamabad for a few days, worked hard and revised the translation of "Introduction to the Study of the Holy Quran" and made necessary corrections in the translation. When we sent this translation to the specialist scholars, they were all praise about it and expressed their opinion that a better translation could not be done and there is nothing lacking in it.

Simultaneously God provided these specialists also. Is it man's implementation? It was quite impossible for you, me and anyone else to quench our thirst for the progress of Islam. It is God Who is providing us, those

who can quench our thirst and all these arrangements are also getting along automatically.

A Russian hockey team visited this country and God made arrangements that they contacted Ahmadiyya Hockey team of U.K. and thus friendships were formed. Now our team will also go there. These are all the links of the chain of divine destiny which are being unfolded gradually. These flowers are also blossoming like the blooming of rose petals. They will attract Russian world towards Islam with their beauty and charm.

Translation of the book "Jesus in India" is in progress and as I have already mentioned, other books are also going to be translated. Now I would like to say briefly that the Jamaats all over the world wherever Russians or people of Eastern Europe are living or have their embassies should arrange that Ahmadis establish contacts with them.

It is regrettable that most of the Jamaats have not even informed their members about the detail of literature we can offer to others and I have to spend a lot of time over it. People from different countries write to me that they met a Russian or a Rumanian or a Polish and if we have literature in their language to present to them. How can I say and how many times should I repeat their details. Circulars were issued about the detail of all the literature. Whenever, some new literature is published, its information is also conveyed all over the world. If Amirs or missionaries sit over this information and do not inform the members, then they take my time. My time, as a matter of fact, is yours. But if it is spent on irrelevant things, it is mere wastage.

Therefore, all Jamaats should know about our plans as to how we are to do tabligh. How they have to get the necessary assistance. Therefore, primarily, contacts should be established in one's own country and as usual, I should only get the reports about the activity how we got the contact and quenched our thirst. If need is not fulfilled, and thirst remains, then I should be informed direct so that I should intimate the Jamaat accordingly.

I conclude my sermon with two appeals which I want to place before you. Firstly, I want devotees who are ready to tread in the footsteps of late Mohammad Amin Khan. Although there are no such hardships or difficulties like in those days but I ask for some sacrifices. People who come forward will travel at their own expense and search for those Jamaats with love, affection and diligence and establish contact with them and revitalize the organization there. They should search for new avenues of tabligh. They will form con-

tacts to distribute our literature and write in their reports as to which regions, communities and what people should be sent our literature. They will specify the kind of literature required in those areas. They should develop their contacts with Russians and people of Eastern Europe in the world. The Jamaats should take steps that all Ahmadis are getting right guidance at the right time. Everyone should know the details of literature available with us.

May Allah guide us and we may be able to fulfill beyond the needs of time whatever is required of the Jamaat.